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## Book Notices.

### The Example of Jesus Christ.

*Imago Christi: the Example of Jesus Christ.* By Rev. James Stalker, M. A. With an Introduction by Rev. Wm. M. Taylor, D. D. New York: A. C. Armstrong and Son. \$1.50.

This is a gem of a book. In it is a clear and beautiful picture of the action and words of Jesus in the various spheres of life in which he manifested himself while upon earth. These manifestations are regarded from the point of view of examples for the imitation of human kind. The conception is well wrought out. Christ is viewed as in the home, the state, the church, society; as a friend, worker, sufferer, philanthropist, man of prayer, winner of souls, preacher, teacher, controversialist, man of feeling, and an influence. The scope of the book is thus seen to be wide; so wide, indeed, that the topics often are merely touched and left for the further study of the reader. It would have been desirable, also, to have had an introductory or a concluding chapter, treating of the limitations of the imitable element in the life of Jesus as related to humanity. This subject needs a careful and comprehensive consideration. Is Christ in view of the divine elements in his nature and of the unique work which he came to do, in *any* respect an example to men? Do not this nature and work set him above and outside of the range of imitable characters? If this is too extreme a position the question might be put thus: *How far* may this example be regarded as binding upon men? In what respects may Jesus be held up as a model? These questions are approached only indirectly and partially in Mr. Stalker's volume. The book is a fine illustration of the inductive study of the topics of which it treats. Every minister will find it suggestive, and every religious man or woman will be stimulated and instructed by reading it.

### The Old Testament Canon.

*An Introduction to Dogmatic Theology.* By Revere Franklin Weidner, S.T. D. Rock Island, Ill.: Augustana Book Concern. Pp. 260. Price \$2.25.

Professor Weidner in his recent work takes a very conservative position with reference to all questions pertaining to Old Testament criticism. With reference to the *formation* of the Old Testament Canon, he says:

"The formation of the Old Testament Canon was a matter of internal necessity when the Old Testament time of Revelation came to an end. According to the Rabbinical tradition it was the work of Ezra and the great Synagogue. It first appears as a finished work in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), the date of which is somewhat doubtful, but certainly lies between 252—150 B. C. Not only does the prologue expressly refer to the Old Testament according to its three divisions 'the law and the prophets, and the other books of our fathers,' 'the rest of the books,' but also in the book itself it is manifestly assumed as a thing well known. The definite article, '*the* other books of the fathers,' and '*the rest of the books*,' presupposes a definite class of writings well marked off, and involves the close of the Canon."

"The Canon of the Old Testament lay in its present compass before our Lord and his Apostles, just as we have the enumeration of its parts in JOSEPHUS (40—100 A. D.). In his